

A STUDY OF TRANSCENDENTALISM IN THE WRITINGS OF Pt NEHRU AND DR APJ ABDUL KALAM

DR AMITA ANAND DUBEY

University of Allahabad, India

ABSTRACT

Transcendentalism is a discipline of American thought which believes in the goodness of human nature. The transcendentalists feel the presence of God in every aspect of nature. Nature for them acts as a connector between man and God. American Transcendentalism was very much influenced by Indian spiritualism. This paper tries to find out various traits of transcendentalism in the writings of Pt Nehru and Dr Kalam; how they not only preached but practised transcendental qualities in their respective lives. Although they both show transcendental qualities yet the traits they reflect are much different due to their approach towards the world and its issues.

Keywords: Transcendentalism, Spiritualism, Individualism, Indian Philosophy, Nature, God & Vision

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INTRODUCTION

“Yo mam pasyati sarvatra sarvam ca mayi pasyati.

Tasyaham na pranasyami sa ca me na pranasyati.”(Geeta, Chapter 6, Hymn 30, pp.223)

(One who sees Me everywhere and sees everything in Me neither loses Me nor is lost to Me.)

Pt. Jawaharlal Nehru and Dr. A. P. J. Abdul Kalam both not only served the nation and humanity with their works and devotion but preached humanity in their practical ways also. They were not hollow preachers rather practitioners of what they preached. Nehru, although belonging to a high class family, was a very humble and down to earth person and like Siddhartha left all possessions to seek his goal. Kalam, on the other hand, was born and brought up in an economically low class family but reached his goal with a firm mind and devotion to his goals. Both these people served the nation in their own ways. While Nehru belonged to a Hindu family Kalam was from a Muslim religious background. Jawaharlal Nehru was an atheist and Kalam although a scientist was a deeply religious person. Kalam desired to serve his nation and the world and so to finally reach the supreme purpose of life: realisation of the supreme soul and being an undetachable part of It. Nehru did not believe in the “organised religion” or its ways. He believed in individual dignity and might and felt that with true dedication and an open and scientific mind only one can achieve one’s goals. Both Nehru and Kalam show different traits of Transcendentalism in their lives and writings as well.

Transcendentalism- Meaning, Origin and History

“Transcendentalism is a philosophical movement that developed in the late 1820s and 1830s in the eastern United States. A core belief is in the inherent goodness of people and nature, and while society and its institutions have corrupted the purity of the individual, people are at their best when truly ‘self-reliant’ and independent.

Transcendentalists saw divine experience inherent in the everyday, rather than believing in the distant heaven.” (Wikipedia) Transcendentalism could be considered as a new renaissance in the history of America as well as human history; it changed the way people used to think about God or themselves; it broke the shackles of old religious taboos and freed the soul to dig deep in as well as to look beyond the boundaries set or fixed by previous religious taboos. Just like the renaissance in Italy, it gave a fresh start to the human spirit of search; it united all the elements till then detached and scattered and taught that all are interconnected and there is one spiritual soul of which all of us are parts. It united God, nature and man together and found the presence of God in the very existence of a human being and the nature he is surrounded by. It put emphasis on the insight gained from personal experiences rather than indirect and impersonal empiricism. “Transcendentalism emerged from ‘English and German Romanticism, the Biblical criticism of Johann Gottfried Herder and Friedrich Schleiermacher, the scepticism of David Hume’, and the transcendental philosophy of Immanuel Kant and German Idealism. Miller and Versluis regard Emanuel Swedenborg and Jakob Böhme as pervasive influences on transcendentalism. It was also strongly influenced by Hindu texts on philosophy of the mind and spirituality, especially the Upanishads.” (Wikipedia)

Indian Influence

Indian culture and tradition had influenced the transcendentalists a lot. Nature from ever is a medium to reach to God whether it's through the medium of earth, soil, plants, trees, animals, rivers, sun, moon, rain or other natural components/phenomenon Indians have from ever felt the presence of God around them and our ancestors tried to protect various important components of nature considering these as symbols of the presence of God. “Vayuryamoagnirvarunaah sasankah prajapatistvam prapitamahasch. Namostestu sahastrakritva punasch bhuyopi namo namaste.” (*Geeta*, Chapter 11, Hymn 39, pp 381) (You are air, death, fire, water and moon. You are the creator Brahma and you are the supreme father. Thus I offer my greetings to you for thousands time and again and again.) Indian ancient religion considers an individual soul also a part of that supreme soul and believes the residence of God in every pure heart. “Sarvabhootashmaatmanam sarvabhootani chatmani. Ikchate yogyuktatma sarvatra samdarshanah.” (*Geeta*, Chapter 6, Hymn 29, pp 222) (With the mind harmonised by yoga, the yogi sees the Self, the supreme soul, in all beings and all beings in the Self. He sees himself as a part of everything and everything as parts of himself; all are harmonised and connected with each other.) Influence of Indian Philosophy on Transcendentalists can be seen in the writings of various western writers. “In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavat Geeta, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.” (Henry David Thoreau, *Walden*, Wikipedia) Apart from this, in 1844, the first English translation of the Lotus Sutra by Elizabeth Palmer Peabody was published in *The Dial*, a well-known and prime publication of the New England Transcendentalists.

Glimpses of Transcendentalism in the Writing of Nehru and Kalam

Importance of Nature

Transcendentalists find a strong connection with nature. This connection is not only due to the aesthetic pleasure that nature provides rather they feel grateful due to the philosophy nature teaches. The simple and sweet ways of nature often unfold the highest philosophies often ignored by a normal eye. “Emerson emphasizes the Transcendental beliefs in the holistic power of the natural landscape in Nature: ‘In the woods, we return to reason and faith. There I feel that nothing can befall me in life, — no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare

ground, — my head bathed by the blithe air, and uplifted into infinite space, — all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God’.”(Wikipedia)

Kalam like William Wordsworth was a lover and worshipper of nature. He found beauty as well as spiritual presence in every aspect of nature. Like Wordsworth in “Lines Written in Early Spring”, Kalam also found human soul to be hardened towards the simple joys of nature and life. For Kalam Nature was like a mother who never left her children alone in distress however ungrateful the children were. Although man keeps on hurting nature, she keeps on giving him only. Nature is a boon bestowed upon humans by God to soothe their tortured soul and to keep them on the right path. Humans are not only harsh with nature but to each other and to themselves also. They are continuously indulged in a rat-race; a race that leads nowhere. Even they themselves don’t know where this path leads to or where they actually want to reach. They just keep on racing; the competition goes on; sometimes with others and sometimes with their own selves. Their soul hardens and they become bitter. They become blind to the beauty they are surrounded by. Their sense of perception numbs and they are unable to appreciate simple joys in their lives. Nature in such a scenario comes as a rescue; it soothes the hardened soul and reconnects that soul to the divinity. In his collection of poems *The Life Tree* Kalam says:

“Joyous nature’s bounteous ways

Enable humans to listen to their heart.

.....

Making the world a place to live

To mould humans, humane in deed. (“Whispers of Jasmine”, 77)

Everything in this World, Including the People, is a Reflection of God

Kalam was a great believer in God and His existence. His writings paint God to be omniscient, omnipresent and omnipotent. God for Kalam is generator, operator and destroyer of this world. He finds reflection of God in every aspect of this world whether human, animals or a tiny flower. Kalam’s poem “His Best Creation” reminds one of Milton’s great epic *The Paradise Lost*. God had created human being in His own image. Human who is a mixture of holy and demonic values has to surpass the demon and reach to God and be one with that omnipotent light of God. In *Shrimadbhagwadgita* also God stresses on ‘karma’ and shows the true path to human soul to perform its duties while keeping the path of detachment to reach to the sublime, to the super soul, to God.

The Physical World is a Doorway to the Spiritual World

Kalam, like Wordsworth, considered Nature as a connector to God. He not only found solace among the natural surroundings but for him it acted as a guide too. Whenever he was confused or felt devastated, he took the refuge of nature and found mental and spiritual solace. In his writings, every aspect of nature resembles the spiritual light of God. It connects his soul to the supreme soul and he gets all the answers. He finds God, nature and human beings all connected to each other. If someone really wants to reach or connect to God, one must love and value nature. His poem “Nature” reminds one of “Tintern Abbey”:

“O creator of dreams,
 Why do you keep searching for God?
 Nature is his home, purity His abode
 And Life is but His blessing!
 Keep loving nature and care for its beings,
 Then you can see divinity all over!” (“Nature”, 27)

Man has developed a lot and in the rush towards the materialistic development has forgotten his roots; his connection to the very soil he is a part of. This loss of connection has done too much harm to the man himself and the only mean of survival is the reconnection to his roots. Man must return to nature as Rousseau had said once. That’s the only way. However huge one becomes, without roots there is no stability. (“Memory”, 63)

Individualistic: Power of the Individual, Personal Freedom

Kalam had achieved everything in his life with his continuous efforts, dedication, selflessness and indomitable spirit to achieve his dream. He was not among the ones who had a difference in practice and preaching; he preached what he practised. Each and every word written in his book *Indomitable Spirit* is the outcome of his own experience. He had full faith in the power and capacity of an individual and believed that an individual can achieve anything whatever he/she desires if his/her dedication is true. “Indomitable spirit has two components. The first component is that there must be a vision leading to higher goals of achievement.... The second component is the ability to overcome all the hurdles coming in the way of mission accomplishment.” (239) Like Kabirdas Kalam also believed in “Mann ke hare haar hai, Mann ke jeete jeet”. Everything is in our mind only; if we believe that we can do or achieve something, we can surely do it. Mind is the soil where seeds of achievement or failure are sowed. So, it is very important what do want your mind to be filled with. Thoughts and beliefs are the first steps towards one's achievement. “Perception of disability lies in the mind. A person with a pure and enlightened mind is a valuable citizen irrespective of whether he is physically disabled or not. The life of a differently challenged person can be enriched through creation of indomitable spirit in him.” (240)

Kalam believed that each and every person on this earth is here for some purpose. One must try to realise that purpose and try to do his/her best to turn that purpose into reality. We are not here to take only; we are here to serve; to serve to the greater cause of humanity. This service could be in any field; it could be in the field of higher education, invention, social service or anything that brings a change and serves a purpose. Our life is given by God to serve a particular purpose assigned to us and by serving that purpose only we can get the true meaning or value of our life on this earth. “What would you like to be remembered for? Would you like to be remembered for your Ph.D thesis? Would you like to be remembered for your innovative thinking? You have to evolve yourself and shape your life. You should write it on a page. That page may be a very important page in the book of human history. And you will be remembered for creating that one page in the history of the nation—whether the page is the page of invention, the page of innovation or the page of discovery or the page of fighting injustice.” (243)

Embracing Spirituality

Kalam although a scientist had a deep faith in God. He relished reading books of different religions. Religion was never a bar to him and he found the purpose of every religion the same; to do your duty and reach to the supreme soul. For him

work was worship and he practised detachment in his life also. According to Kalam everything in this world happens as it is decided by God. Whatever happens, however it happens, is nothing but a projection of the will of God. Whenever we do or achieve something in our lives, we should not think that it was we who did this rather it was God only who made us to do. Kalam, in his book *Guiding Souls*, had shared his ideas about God. He writes, "Everything is the expression of the Will of God. What we call action, doing behaviour, and functioning are actually imaginary things. In reality, there are no such things. The same one being is moving my hand and circling the Moon around the Earth." (145)

Favoured Imagination, Creativity and Human Spirit

Transcendentalists favoured imagination, creativity and human spirit. They believed that imagination is superior to reason. Imagination is the basis of creation and creation needs positive attitude and spirit for its realisation. Kalam in *Indomitable Spirit* talks about human mind and finds it as the biggest asset and believes everything to be possible if one determines to do so. "The human mind is a unique gift. Thinking should become our capital asset, no matter whatever ups and downs we come across in our lives. Thinking is progress. Non-thinking is destruction to the individual, organisation and the country. Thinking leads to action. Knowledge without action is useless and irrelevant. Knowledge with action brings prosperity." (65) Innovation needs courage. One must be courageous enough to think different from the mainstream and keep on combating the problems coming in the way of the desired destination. Courage is needed not only to kick start something but it is needed most to continue the quest. Many people lack the courage to start something new and many lose hope and drop in between. It takes much courage to dream, act and convert the dream into a reality. Kalam invokes the youth of India to dare to dream, be faithful to themselves and reach their goals. (76)

Kalam considers the human mind above all technologies. No technology can reach the heights of human creativity or fathom the depth of human thinking rather all these technologies are the results of the creativity of human thinking. Kalam wants humans to take the assistance of these technologies and work for the betterment of the world and coming generations. "Creativity is the foundation of human thinking and will always be at the highest end of the value chain irrespective of the growth of computers with respect to speed and memory. Creativity will continue to be the forte of humankind and enormous computing power provided by the technology would be effective tool that the human mind will use to craft its plans to create a better world to live in." (78)

Non-conformity, Individuality and Self-reliance

Transcendentalists were often non-conformists of the thinking and ideas of their age. They believed in and celebrated individuality that lead to independence and self-reliance. Kalam in a male-dominated society paves way for women empowerment. He finds women capable of doing each and every job done by a man. "This is the era of women empowerment. Gone are the days when women were considered subservient and secondary in almost all walks of life compared to men. It has now amply be proved that women are capable of executing any job as efficiently as men, if not more so." (160) In his book *Indomitable Spirit* he gives many examples of women excelling in various walks of life. Be it music, social service, studies, defence or art and agriculture, women are emerging to share responsibilities.

Unlike Kalam, Nehru was not a spiritual thinker nor believed in the existence of God. His writing shows the other traits of Transcendentalism, e.g. faith in individual might, call of action, optimistic thinking toward a better and united world. His thinking was much ahead of his time. During the era of India's struggle for independence also he was able to think of a united world. His nationalism was never a barrier to his dream of one world. Nehru had to spend a lot of time in

jail where he often missed his daughter. But he tried to carry on his duty as a father and through his "Letters" he tried to make Indira a better person. He teaches Indira that such countries should be condemned that fight to prove their superiority over each other. "Do you think it was very civilized or sensible thing for people to kill each other like this? If two men fight in the streets the policeman separates them and everybody thinks how silly they are. But how much sillier and more foolish it is for great countries to fight each other and kill thousands and millions. It is just like two savages fighting in the jungles. And if the savages are called barbarous, how much more barbarous are the countries that behave in that way?" (65) His vision was scientific. He was able to shed the spectacles of religious taboos and see and judge things as those were. He wanted Indians to accept the process of change and discard whatever was of no use. He found a few things in the Indian culture as out of date and acting as a shackle to a new and emerging India. He urges to discard whatever is not serving its purpose any longer.

Nehru was a very practical person. He did not believe in hollow idealism. He did not believe in suppressing or discarding a man's physical or material needs to quench the thirst for spirituality. He found it unsensible when Mahatma Gandhi said that one couple should be intimate only for progeny. He did not approve of Gandhi's idea of going back to primitivism for the sake of simplicity and an equal society rather he believed that capable people should come forward and help the downtrodden rather than discarding all their possessions to be equal to them. To be equally powerful and resourceful people should try to help to raise those who are downtrodden and underdogs and not to become themselves, underdogs. Nehru considered mills and factories as the modern temples and going back to hand spin or other traditional means did not seem to him a very progressive and fruitful idea. Although he was a follower of Gandhi, he did not show his affirmation towards his ideas all the time. Nehru belonged to a patriarchal society but he was never in favour of keeping women behind the doors. According to him, how can a nation or society progress when half of its population is forced behind "parda". He found women in no way behind or lacking in comparison to men. In a society like India where religion is deeply rooted and engraved in the psyche of the people, Nehru was able to refute the taboos and dogmas related to religion. He found no attraction towards religious practices done at that time. He was a non-conformist and spoke freely about what he found unacceptable.

Belief in Action

Kalam was a man of action. While on the one hand, he urges one to dream big and yearn to get that dream on the other hand he calls for action. If one wants to achieve something, one needs to work for it; only dreams and imagination can't fetch the goal. Through his poem "Message" he preaches the importance of work in one's life:

"The word water cannot quench thirst
And a formula cannot float a ship,
Mere mention of rain will not get you wet,
But the desire that stems from head and soul,
Pure and intense profess God's will,
Like eternally unbroken promise of spring,
Manifests into reality as imagined..." ("Message", 35)

He calls for action towards a developed nation. He feels that India has the full potential to reach its goal what is needed is action and dedication towards that goal. In his book, *Indomitable Spirit*, Kalam says: "India has the capacity to become a knowledge society. Electronic and knowledge connectivity is the key to realise this goal. Connecting a billion people throws up multiple challenges. We have to meet these challenges and make India a developed nation." (180)

Like Romantics but Different Attitude towards Scientific Thinking

Transcendentalists are often considered Romantic in their attitude towards life and believe in the power of imagination but don't let reason vanish. Kalam was a spiritual thinker but it never became a hindrance to his scientific vision. For Kalam both metaphysical and materialistic experiences are important and one should not be shed to empower the other. For Kalam, both spiritual and scientific thinking go hand in hand; these are not contradictory but complementary to each other. In *Indomitable Spirit*, Kalam says: "Rationality and logic are intrinsic to science and spirituality. A spiritual experience is the goal of a deeply religious person whereas a major discovery or an invention is the goal of a scientific mind. If both aspects are unified, we can then transcend to that level of thinking where there is unity of purpose and action." (134) Kalam was able to see the dance of Nataraja in the movements of an atom; electron, neutron and proton move and dance like Lord Shiva.

Nehru did not believe in practicing religion or its ways. He considers the origin of religion as a result of insolence and lack of rational thinking; people in the ancient ages were not able to find out the reasons behind natural phenomena so they thought of some God who was always angry and could be pleased only through gifts and sacrifices. He found all the religious practices a result of that insolence and fear only. Nehru in his "Letters" to Indira says: "This must have been the beginning of religion. So religion first came as a fear, and anything that is done because of fear is bad. Religion, as you know, tells us many beautiful things. When you grow up, you will read about the religions of the world and of the good things and of the bad things that have been done in their name.... But however it may have grown, we see even today that people fight and break each other's heads in the name of religion. And for many people still is still something to be afraid of. They spend their time in trying to please some imaginary beings by making presents in temples and even sacrifices of animals."

(72-73) He considers the religion practised by people devoid of its real content. The religion now lacks its soul and only the outer body has remained. Religious leaders of various groups use religion as a tool to fulfil their vested interests. Talking about the religion practised in his time Nehru in his *Autobiography* says: "Religion, as practised and exploited in this way by its votaries of different creeds, seemed to me a curse and a barrier to all progress, social and individual. Religion, which was supposed to encourage spirituality and brotherly feeling, became the fountain head of hatred, narrowness and meanness, and the lowest materialism." (606)

Goodness is the Basic Nature of Human Beings

Kalam was a simple man. He practised simplicity in his life. He considers every human being good at heart however stiff or hardened he/she looks due to circumstances. Human nature is basically good and to realise that goodness we need to realise our "self". Our self is basically "essence" that is a part of the "supreme presence" or "supreme soul". So, it's obvious that our self should be a good one. In his spiritual book *Guiding Souls*, Kalam propounds the idea of fundamental goodness of human nature: "I believe that goodness is a fundamental characteristic of essence.... There is goodness in the world—not in the discrete and reified forms of the world, not some attraction vying for your attention—but in the depth of

the world, in its ultimate nature.” (129-130) One should surrender to the will of God. We always think that this particular thing is ours or we possess something. But in reality, there is nothing like this. When we will be able to realise that we actually don't own or possess anything; everything in this world is trivial and momentary we'll be able to shed our ego that is the root cause of all the problems and that is the only way to embrace peace. (34)

Revolutionary Minds

Kalam was born in a poor family in Rameswaram and he was one of many siblings. His economic condition was not such that he could achieve whatever he was destined to achieve. It was only his vision and faith that lead him towards his dreams. Kalam's dream was not limited to himself only rather he wanted to bring a revolution in the soul of every Indian to dream and work towards the vision of a developed India till 2020. He was a great nationalist and devoted his whole life to the service of the nation. He was a great teacher and preacher. He preached about the India vision 2020. He invokes the youth of India to awaken their soul and potential to realise their dreams. He invokes them to devote their services towards the fulfilment of that vision.

Like Emerson in *The American Scholar*, Kalam also invokes Indians. In his poem “Song of Youth” he says:

“ As a young citizen of India,
Armed with technology, knowledge and love for my nation,
I realize, small aim is a crime.
I will work and sweat for a great vision,
The vision of transforming India into a developed nation,
Powered by economic strength and a strong value system.” (“Song of Youth”, 1)

While Kalam wants to see India as a world-guru and lead the world towards strength and values, Nehru moves a step ahead and sees the world as an organic whole, as a unity. He considers each individual not related to one country only but as a citizen of the world. Through the medium of his *Letters* Nehru tries to share the idea of a better and peaceful world: "As Indians, we have to live in India and work for India. But we must not forget that we belong to the larger family of the world and the people living in other countries are after all our cousins. It would be such an excellent thing if all the people in the world were happy and contented. We have therefore to try to make the whole world a happier place to live in." (62) Nehru was one of the most prominent freedom fighters of India. All the nation was fighting against tyranny and refused to surrender. It was a very long fight. It took centuries and the sacrifice of thousands of lives to achieve freedom. All the nation was breathing in a new air of freedom but it was too tough to keep the freedom and dignity of such a big nation with a huge population who had just put its first step in the new era. The new and free India was like a newborn baby who had to stand and walk on its own for the first time. It was a big responsibility on the stakeholders like Mahatma Gandhi and Nehru to keep the dignity of the new India. Nehru's speech “Tryst with Destiny” at the midnight of the birth of a new India is always remembered to feel the soul of the nation:

"Long years ago... we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially.

At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes, but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance.

It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.” (americanrhetoric.com)

Although India was putting her steps forwards in a new era but was still suffering from an old disease of communalism due to its diverse history. Afterwards, it resulted in the nightmare of partition and it is still shaking the avenues of the national unity of India. Nehru in the gem of his writings *The Discovery of India* says, “They were vivid frightful pictures of India as she is, suffering from generations past from a deep-seated organic disease which has eaten into her very vitals. That disease will take more and more dangerous and disastrous forms unless we divert all our joint energies to its uprooting and cure. A divided India, each part trying to help itself and not caring for, or co-operating with, the rest will lead to an aggravation of the disease and to sinking into a welter of hopeless, helpless misery.” (535) Nehru urges the people of India to forget about the bygone days and embrace change. People should not fight or keep grudges for trivial reasons. It is the time when all should move towards the growth of the nation as it will help not only in the development and growth of the people of India but would pave a way for India to play a crucial role in the world scenario also. (535)

Nehru believed in the law of change and preached to embrace it positively. Everything in this world has a purpose to fulfil and it is a must for it to go away after imparting its duties. We must not cling to these out of date things as however precious or promising these were at their times, now have to go and not letting go is just going to make these rot and pollute whatever is good around us. The culture and traditions which were once complementary to our lives have served their cause and now we should detach ourselves from these. Nehru considers life as a continuous struggle and through this process of thesis, antithesis and synthesis new things emerge and fresh ideas are born. It is the nature of life to keep on going and not standing still. If it becomes static it is not life anymore. (560) Although Nehru wants things and ideas to change with the passage of time, it does not mean that he wants a future completely devoid of their essence as things of past and experiences based on those work as a lighthouse to show the right path to humankind. To travel in the vast ocean of life we often need to change the ship from time to time to face various storms but the lighthouse does not lose its value; it guides and shows path by its luminous presence. “India must break with much of her past and not allow it to dominate the present. Our lives are encumbered with the dead wood of this past; all that is dead and has served its purpose has to go. But that does not mean a break with, or a forgetting of, the vital and life-giving in that past.... We will never forget them or cease to take pride in that noble heritage of ours. If India forgets them, she will no longer remain India and much that has made her our joy and pride will cease to be.... Old as we are, with memories stretching back to the early dawns of human history and endeavour, we have to grow young again, in tune with our present time, with the irrepressible spirit and joy of youth in the present and its faith in the future.” (509-510)

CONCLUSIONS

Transcendentalism has many characteristics. Both these writers show some or other characteristic in their writings. While Kalam has a spiritual bent, Nehru is very practical having a scientific view of everything and wants to judge every phenomenon on the touchstone of scientific thinking. Kalam, on the other hand, after being a scientist has a deep faith in religions and their teachings. For Kalam, the sole purpose of life is to reach God. Nehru was a humanist and celebrated individualism. Both Nehru and Kalam vision for a strong and developed India. Indian thinking and philosophy have shown

a path to the people living far away in the world. So, it was impossible that these writers did not come in contact with this philosophy whether knowingly or unknowingly. The traits they show is not only of transcendentalism but are a reflection of the Indian philosophy that is not limited or restricted to any one religion or idea only rather it touches the very essence of human existence and its reality.

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